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find their sanction, like all other causes, in their effects. Finally they dictate the *credo* of the future religion, if it is true, as seems to be the result of historical experience, that the religious form is indispensable to constitute the unity of the human race. Such are the principal features of this conception long held and reflected upon by the author." We must have recourse to colloquial wisdom for a fair estimate of this reasoning: "If anybody likes that sort of thing, it is just the sort of thing he likes."

A. W. S.

The State and Charity. By THOMAS MACKAY. New York: The Macmillan Co., 1898. Pp. 200.

THE author is strongly "individualistic." He regards poor relief as a means of prolonging the economic dependence of a class, a way of hiring people to incapacitate themselves for labor. Public relief obstructs the progressive forces of society and hinders the mobility of labor. All would be employed if the mechanism of exchange were perfect, and poor relief injures this mechanism. The better instincts of the modern mind are against all forms of dependence. A Jewish prayer is quoted as a sign of this feeling: "O release us speedily from all our anxieties, and suffer us not, O Lord our God, to stand in need of the gifts of mankind nor of their loans; but let our dependence be solely on Thy hand, which is full, open, and ample, so that we may not be put to shame, nor ever be confounded."

True charity is free, and is not to be identified with poor law which is compulsory.

An interesting sketch of English charitable endowments and systems of public relief is given; the investigations of commissions; the vacillating and contradictory forms of public opinion. While the author is strongly opposed to outdoor relief, he admits that some form of public care is still necessary, and he gives as an objective test that of the workhouse. "An applicant for relief is *destitute* when he is willing to surrender the maintenance which he derives from his own resources in exchange for an adequate but carefully regulated maintenance within the walls of some poor-law institution. No body of men is able to tell a destitute person at sight, and if the relief of destitution is the province of the guardians, the destitute must be marked out by an automatic test. An adoption of this rule would, of course, put an end to three-fourths of the pauperism of this country."

The Charity Organization Society was founded to represent this view, that individual, domestic relief should be left to private benevo-

lence, and that all paupers dependent on rates should be cared for in institutions. It is interesting to see the nature of the opposition to this movement on the part of politicians and the representatives of the ancient and traditional relief agencies. The belief that pauperism, social dependence, is the permanent fate of an entire class in the community is at the bottom of this antagonism, both in England and in America. Many later economists and socialists believe that this tendency is fostered by capitalist managers in order to have a large "reserve army" of the unemployed to lower wages by competition with the more competent. Loria goes so far as to teach that the charity fund is a regular part of modern investment, and that capitalists think it pays to expend a good deal in this direction. Of this Mr. Mackay says nothing. He thinks that with a perfect mechanism for exchange there would be no unemployed class, and that outdoor relief is an obstruction to freedom of labor movement.

The discussion of "voting charities" (p. 154) deserves especial attention. In London men subscribe to certain hospital and other funds on the distinct agreement that they can send any (poor) friend on their card. So it comes about that a man in need of such help must search all over the West End for some rich patron in order to gain the benefits. In America the same abuse is growing up under cover. We may not have any avowedly "voting charities," but it is pretty well understood that a patron of certain eleemosynary institutions has a "pull" with the almoners or superintendents which will not be disregarded. The demoralizing effects are beginning to appear in this country, and they are inevitable.

The Charity Organization Society was forced to add a department of relief, against its own desires, because of the refusal of parish authorities and private relief societies to coöperate with it in division of labor. In a rational and consistent system the poor law would be confined to relief of paupers in institutions; endowed charities would concentrate their miserable doles in pensions, education, and provident schemes. The experience with chaotic relief ought to teach us something in America — but will it?

This little volume has much in it worth the attention of American students of social economics and charity. Those who favor an extension of old-age pensions, compulsory sickness insurance by the state, and other "socialistic" measures, will find in these chapters something for reflection, and something which will stir their antagonism.

C. R. HENDERSON.